



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE CHURCH AND THE CROWD. By Richard Wallace Hogue. New York : Fleming H. Revel & Co.

The problem which here engages the attention of Dr. Hogue is summarized in a recent book by Prof. Percy Gardner of Oxford (*Evolution in Christian Doctrine*, Putnam's, 1918), in a similar attempt to face the situation rapidly developing in England:—

“Matthew Arnold, with Goethe-like insight and Goethe-like insolence, has divided the English people into three classes of Barbarians, Philistines, and Populace. The reign of the upper classes, the Barbarians, is over. The reign of the Philistines, the middle classes, is rapidly passing away. The Populace with rapid strides is advancing to take over the government; and already there is no statesman who dares to carry out any measure displeasing to it.

“Such a revolution must be a terrible ordeal for the English Church, for her hold is on the well-to-do classes, and in a less degree on the peasantry in the country. The proletariat of the great cities is precisely the element which has least sympathy with her. She has looked on while the working people have drifted away from her. That she can ever recall them to her communion is doubtful.”

With this last sentence, Dr. Hogue would take issue “as a man whose life is pledged to the ministry of the church and the service of the common people” (Preface). He believes that, if the church will return to the spirit and leadership of Him whom “the commonpeople heard gladly,” the future of its own leadership will be secured.

But there is a call to radical amendment. Leaders must come with a sacrificial spirit of devotion. In this spirit the author appeals to young men to seek the ministry of the church. One citation may illustrate the quality of heart-searching he urges upon the Church, “Let those who talk of war’s cruelties see to it that none suffer through their cold and calculating purpose of gain, and advancement in business, politics, or ecclesiastical preferment. Four colossal and costly cathedrals are in process of erection and completion in four eastern cities, within five hours of each other. In those same cities, the extent of ignorance, poverty, and preventable disease is beyond calculation. Under these conditions is not the Church robbing God’s poor in God’s own

name? To build a ten-million-dollar cathedral in the presence of slums and wide-spread poverty is not a tribute but an insult to Jesus Christ." Which reminds one of Lowell's familiar poem "A Parable." Dr. Hogue has written in the spirit of a true prophet.

JAMES BISHOP THOMAS.

A HISTORY OF THE CHRISTIAN CHURCH. Willistin Walker. New York : Charles Scribner's Sons. 1918.

In this single volume of only 600 pages in clear large type, Dr. Walker has given us a comprehensive, well-proportioned, scholarly, and readable history of the Christian Church, mainly in Europe and the West, to the pontificate of Benedict XV, and the great world war, with a brief concluding section on American Christianity. To this he has added a brief appendix of bibliographical suggestions which might have been better selected and arranged. Too many of the standard histories, dictionaries, and source-books are omitted, including several important books on the Reformation, although Dr. Walker's own book on that subject is by far the best one-volume account.

Papias is omitted in the Apostolic Fathers. In his account of the origin of the Christian organization, like most of those who argue from the modern Independent Congregational standpoint, Dr. Walker does not give due account of the Apostolate as instituted by Christ, and as holding the leading place in the first century. He rightly concludes, however, "that the monarchical bishopric must have come into being between the time when Paul summoned the presbyter-bishops to Miletus and that at which Ignatius wrote." He also rightly finds evidence of Apostolic Succession in Clement's Epistle to the Corinthians, Chapter XLIV, A. D. 96, and of the monarchical Episcopate in Ignatius (110-117) as already established and not a new institution. This is the real basis of the argument for the Historic Episcopate.

In saying that the Papacy stood orthodox in the Arian controversy he seems to forget Liberius, who signed the Arian formula (probably II Sirmium) to secure his return from exile.

Dr. Walker's summaries are clear, brief, and scholarly. His criticism of the ecclesiastical results of Napoleon's Concordat is